The nature of the world revealed to our individual
consciousness is its true nature. There is no other means of
learning the true nature of the world than what we call the
individual consciousness.
All the sensations which we feel are produced by the
sentient activity of the self, which, however, remains
unchanged as a permanent eye-witness, when sensations
change and follow one another. It should also be remembered
that it is not the physical senses that perceive, but it is the"
self which is the real percipient. It is through the sense
organs that the self manifests all its activity. Whatever
the self does, whether it feels sensations like colour and
taste or draws an inference or puts forth volitions, it does
everything consciously, because it is conscious. If it were
unconscious, it could not do all this.. Its activity depends
on its consciousness. What is unconscious can never be
active. It is wrong therefore to suppose that our sensations
are produced by unconscious matter lying outside us.
Again, our self-consciousness (our seeing, hearing, feeling,
etc., our perceptions), is not only not dependent on our will
or volition but is the cause and condition of

out will. If
it is due to any body's will, it is the Will of
the One in Whose
Hand our mind is, Who never forgets
anything and Who is
playing with the mind the solemn sport of
forgetting and
remembering.
In passing, I may state that Aphorism 54 of
the third
pada, third chapter of the *Brahma Sutras,*
incidentally refers
to the materialistic view of mind as a
function of matter and
refutes it. Sankara in his commentary on
th3 aphorism
says among other things:—

" We must further ask our opponent what he conceives to be the nature of this consciousness which he assumes to spring from the elements. The materialists do not admit the existence of anything beyond the four elements. If they say that consciousness is the perception of the elements and whatever springs from the elements, then our reply is that the elements and their products being